

A WORTHY
SPEECH
SPOKEN

BY

Sir John VVray
IN PARLIAMENT.

November the thirteenth, con-
cerning Episcopall Authority and Lord-
ly primacy of the Bishops in
these our times.

1641.



London printed for T.B. 1641.

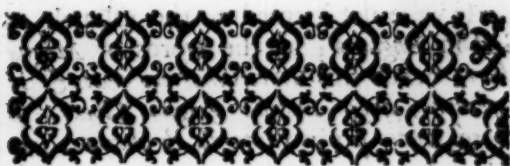
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Sir John Vyvyan
IN PARLIAMENT

For the purpose of the
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House of Commons
1791



London printed for T. B. 1791



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SPEECH IN PARLIAMENT,
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He first Challeng for Lordly
Primacy, hath of old beene
grounded out of the great
Charter, by which they hold
an Episcopall Primacy or Iurif-
diction to belong to their States of Prelacie,
This is their Temporall foundation of maine
objections.

Here I demand of them unto what Church
this great Charter was granted? And whe-
ther

ther it were not granted to the Church of God in *England*; let the words of *Magna Charta* decide this *Concessimus pro nobis & in perpetuum, quod Ecclesia Anglia Libera. sit habeatq, omnia sua jura Integra, & libertates suas &c.*

Now by this Charter if it bee rightly interpreted, there is first proposition made that Honour and Worship should bee yeelded unto God, as truely and indeede belongs to him.

Secondly, That not onely such writes and liberties as the King and his progenitors, but also such as God had endued the Church of *England* with, should bee Inviolably preserved and indeede such onely are to bee preserved: indeede such onely are to bee called the Rights and Liberties of the Church of *England*, which God himselfe hath given by Law unto the universall Church, and not that which the Kings of *England* by their Charter have bequeathed to the particular Church of *England*: And this wee doubt was the cause that moved *Henry* the eight so effectually and powerfully. to bend himselfe against the Popes Supremacie usuped at that time over the Church of *England*, for (saith the King) wee will hazzard of our life, and losse of our Crowne uphold and defend

defend in our Realmes, whatsoever we shall know to be the will of God.

The Church of God in *England*, not being free, according to the great Charter, but in bondage and servitude of the Sea of *Rome*, contrary to the love of God. The King Iudged it to stand highly with his Honour, and with his oath to reforme, redresse, and amend the abuses of the same See.

If therefore it might please our gracious Sovereigne Lord King CHARLES: that now is in imitation of that his Noble Progenitours to vouchsaf in abolishment of all Lordly supremacy executed by Archepiscopall, and Episcopall authority over his ministers of Christ, his highnesse in so doing, would noe more rightly be charged with the violence of the great Charter, then might *K. H. 8.* With the banishment of Popes supremacy, or then our late Sovereigne Queene *Elizab.* could be justly burthened with the breach of her oath, by the establishment of the Gospell.

Now if the Kings of England (by reason of their Oath) were so straitly tied to the words of the great Charter, that they might not in any sort have disanulled any supposed rights, or liberties of the Church then used and confirmed by the said Charter unto the Church, that then was supposed to be the Church of God in *England*, then belike King *Henry* the

right might be attained to have gone against the great Charter, and against his Oath, when by the overthrow of Abbies and Monasteries, hee tooke away the rights, and liberties of Abbys, and Frierys, for the expresse word of the Charter Abbys and Frierys, had as large and ample a Patent, for their rights and liberties as Arch-bishops, or Bishops can at this day challenge for their primacy.

If then the rights, and liberties, of the one as being against the law of God, be duely and lawfully taken away, notwithstanding any matter, clause, or sentence, contained in the great Charter, the other have but little reason under the Couler of the great Charter to stand upon their pautables, and contend for their Painted sheathes. For this is a Rule and *Maxime* in Gods Lawes, *Quid in omni iuramento, semper excipitur auctoritas maioris*, unlesse then they be able to Iustifie by the holy Scriptures; that such rights and liberties, as they pretend for their spirituall primacy, over the Ministers of Christ, bee indeed, and truth conferred unto them, by the holy Law of God; I suppose the Kings Highnesse as successour to King *Henry* the Eight, and as most just inheritour to the Crowne of *England*, by the words of the great Charter, And by his oath, is bound utterly to abolish all Lordly Primacy, as hitherto upheld, and defended

(7)

fended partly, by Ignorance, and partly by unreasonable and Evill Custome. Wherefore I beseech your grave and judicious minds to take these precedent Premisses into your sage considerations, and you shall then immediately, conceive a faire conclusion.



FINIS.

